

# Integral Yoga®



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THE TEACHINGS OF SRI SWAMI SATCHIDANANDA

Winter 1990

\$3.00

# UPCOMING EVENTS WITH SRI GURUDEV

## APRIL

6-21

South America

Lotus International Tour

## MAY

17

Sarnia, Canada

Public Talk

18-20

Montreal, Canada

Spiritual Sciences Fellowship

## JUNE

26-27

Virginia Beach, VA

A.R.E. Conference

*Please note: Sri Gurudev's very busy schedule is subject to changes and additions. Please contact the Integral Yoga Institute nearest you or Satchidananda Ashram-Yogaville for updated information.*

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## INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yogas—as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine)—a shrine dedicated to the Light of all faiths and to world peace—is open to the public and is located in Yoga-ville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

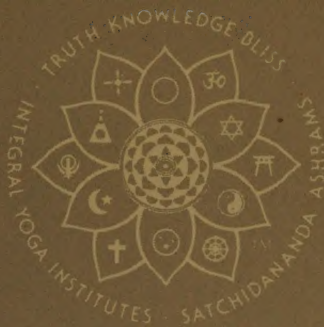
## LETTER FROM

*Greetings of peace to you.*

*We pray that this new year and new decade are already full of promise and that you are feeling the hope that comes from confidence in your own true nature and the joy that comes from unfoldment of your peaceful, contented spirit.*

*With this new year comes a change in Integral Yoga Magazine. The Magazine will now be published quarterly (four times a year). This is our Winter issue. Next you can look forward to the Spring, Summer and Fall issues.*

*For those of you who already have a subscription, we are adjusting our files so that you will still receive the number of issues for which you subscribed.*



# THE EDITOR

*We would like to take this opportunity to invite you to write us. Would you like to see more of certain features? Do you have any ideas for future issues? Would you like to write articles for us about the visits to your area by Sri Gurudev or his senior disciples?*

*As always, we appreciate your support and encouragement. And we hope to constantly improve in our service to you.*

*May true peace and joy fill your hearts.*

*Om Shanthi Shanthi Shanthi.*

*The editor*

## Integral Yoga® Magazine

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**SRI SWAMI SATCHIDANANDA**  
(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the globe in the fields of education, religion, health and Yoga.





# SATSANG WITH SRI GURUDEV

## Sri Swami Satchidananda

*Questions and Answers from programs at  
Satchidananda Ashram-Yogaville*

### SEE THE BEAUTIFUL SPIRIT IN OTHERS

*Question: How should we distinguish whether to do something that we think will be good for our spiritual growth or whether not to do it because we think it will adversely affect others.*

**Sri Gurudev:** The most important thing is: do not do something that would hurt others. You can even sometimes ignore your own personal spiritual growth so that you don't do something that would adversely affect others. That is the better spiritual practice. Even in the name of spiritual practice don't be selfish.

Spiritual practice means always doing good to others. Think of others first. See the beautiful spirit in others. That's why we say, "*Kayena vaachaa*" – "Whatever I do, I offer it." Even the fruit of our practices should be offered to God or offered to others in the name of God.

Then, you might say, "Then what am I left with?" The secret is that you will get a hundredfold back. *You* are giving it, but you cannot stop it coming back to you. If it comes by force, what can you do? Don't deny it; but don't look for it either. Don't expect that. If it comes, accept it. That is the best spiritual practice; because spiritual practice means to rise above our little individuality, our limited, "I, me, mine."

There are many, many stories about people who served that way. One of them:

There was a great devotee of the Lord. God Himself appeared before this man, but the devotee said, "Please, God, I must ask You to wait. I have a service to offer this sick man. Let me finish the service and *then* come to You." Even to God, he said, "Wait. This person needs my attention more than You." That kind of attitude will make you a better spiritual person. Okay?

### THE MIND'S CURIOSITY

*Question: How does one overcome the mind's curiosity to see the lights and images in meditation? How can one let go more into the stillness and calmness of the heart?*

**Sri Gurudev:** By knowing that seeing a little light or image is not the ultimate end. In meditation our goal is much higher. We are not trying to see something or hear something. But at the same time it comes; it happens by itself. Whether you want it or not you may see some lights, some images. You may hear some sounds. But remember that they are just by-products. They just come by. You should not get fascinated by that and stop at that point. Ignore those things; and then go further, continue.

Ultimately, you will know exactly where the goal is when you get there. I don't like to say much about that, because you might say, "Okay, then what is the last thing I would see or hear before attaining that goal?" If I describe it, you will already begin to imagine that. That isn't good to do. Even imagining something other than your practice stops you. You'll have curiosity, expectation, preconceived notions. They are all,



in a way, obstacles. So, just stick with your practice. If you are repeating the mantram, just keep repeating the mantram.

Don't become curious about all these things: "When will it happen? I'm not seeing anything, I'm not hearing anything." Don't worry about that. When you are ready, it will happen by itself. You just continue with your practice, and then at the right time everything will come. Just don't stop on the way. Imagine you want to go to Charlottesville. As you go through Scottsville [a town between the Ashram and Charlottesville] you see a carnival going on. You stop there and get fascinated by it all. That's it. The end of your journey. You forget about Charlottesville, and you don't go further.

So don't get distracted by all these things. Keep going until you get to your destination.

## CRITICISM AND BLAME

*Question: My mind gets upset when I am criticized and blamed for not doing things right. Then it feels like criticizing and blaming others. What can I do to stay more centered and calm?*

**Sri Gurudev:** Unless you get criticized you have no hope of reforming yourself, of growing. Every criticism is an act of pulling the weeds around you. Unless the weeds are pulled the plant won't grow. If you understand that well, you will even look for criticism. If for one whole week nobody criticizes you, you should become suspicious. "What is this? Are people ignoring me? Are they not interested in my welfare, my growth? Why are they neglecting me? Don't you see something in me? Don't you want to correct me?" You should go and ask for criticism.

The reason you get upset is because you don't know the beauty and the benefit or the importance of being criticized. Keep that in mind. If you want to grow, ask for criticism. Criticism is like an operation. Thiruvalluvar

says. "If you want to grow in the spiritual field, you must practice *tapas*." *Tapas* means to burn. Not that I am asking you to go burn yourself in the fire. Let others burn you. And criticism is one way of burning. Yes; that is *tapas*. *Accept* criticism. Let them *roast* you, let them *bake* you, let them *cook* you. Let them *fry* you. Yes. The more you allow yourself to be fried, cooked, baked, steamed, the more you will become a beautiful, delicious edible substance. Okay?

## DIPLOMATIC WAYS

*Question: How can I become more perceptive to the hidden messages that people give me? For instance, someone might say, "What should I do with this?" when they mean, "I hate this and I can't believe you are offering it to me." Why can't they just say it plainly? Why do people just like certain people but have an aversion to others?"*

**Sri Gurudev:** "Why do people just like certain people but have an aversion to others?" Well, of course the vibrations are different. We are all made of different thought forms. Some thought forms agree. (Birds of the same feather.) Some thought forms repel each other. So, it's natural to be attracted to some people and not to others. But a good spiritual seeker should rise above that. Even if there is a repelling thought, you—by your positive life, positive thinking—can always change that. That's part of the challenge in life.

And the first part of the question, "Why can't they say it plainly?" "People don't say what they mean. How can I get the deeper meaning of what people are telling me?" Maybe if they said it plainly it would hurt you. They don't want to hurt you, so they are saying it indirectly. It's because they love you. Some are blunt, but some are gentle and mannerly, kind. So they will present it gently. You should go behind those words and try to understand; or if you don't understand, gently ask them, "I am a



little dumb. Could you please tell me a little more clearly what I should be doing?" Then you are *asking* for clarity. At that point, they won't hesitate to say it more openly. In the beginning it's a way to feel how you would respond. So it all depends upon you. If you want, you can get it clarified. It's not often the nature of people to say something bluntly. Because it hurts people.

Once an old gentleman visited a home where there were four children, all sons. So he casually asked, "Out of the four children who is the most sensible boy?" The father answered by just pointing: "Look at the thatched roofed on the house there. Right over that, this boy was playing with a little fire. He is the most intelligent boy." Do you see how he presented it? It's a more subtle way of saying it. You know, a thatched roof is made of hay, and that boy was on the roof playing with fire; and *he* seems to be the most intelligent boy among them all. So just imagine how the others would be if the most intelligent boy is like *that*.

That is sometimes an important way of communicating ideas—subtle. We should learn a diplomatic way of handling things.

Here is another example. Once, after waiting a very long time, a Maharaja had a child. Immediately, he brought the great astrologers to write his new son's horoscope. Almost every astrologer who came said, "By the time the boy is ten years old, you will be dead."

The king got furious. "After all these years I at last have a child, and you say I won't live to enjoy him. I thought I would have many more years, even add another country to my kingdom. But you say I will soon lose my life. It can't be like that. I think your horoscope is wrong!" And he put them all in prison.

Finally, another astrologer came. He was just an ordinary, simple fellow, not a clever astrologer. But he happened to know the whole story. He approached the king and said, "Raja, I am going to write your son's horoscope."

"Come on, do it!" said the king.

So, he prepared the chart, and said "My gosh, all those fools told you *that*? They were terribly wrong. The boy is going to be a great king. Even after you have died, he will live for 100 years."

The king was so happy, and he said, "Give this man anything he wants! *He* knows how to write a horoscope!"

What was the difference? The last astrologer simply said that the son would live 100 years longer than the father. He just didn't say *when* the king would die.

Do you see? He said the same thing as the other astrologers but in a different way. Because he said it in a tactful way, he got all the rewards. So it's good to learn a nice, diplomatic way of saying things. That way no one gets hurt.

## SUPREME HEROISM

*Question: What can I do when a wrong has been done and I try to forgive it and try to hold only loving thoughts, but my mind keeps bringing it up over and over despite my most diligent attempts to stop it?*

**Sri Gurudev:** Yes, that's what the mind would do. That's the mind's job. What would *you* want to do? Give up to the mind? No. You be adamant, just as your mind is adamant in bringing that up. It's a fight between you and your mind. The mind will try to stick to those thoughts. Don't give up. Show your strength. If you can't do it all by yourself, seek the help from God. Pray sincerely: "God, please help me to forget it. I want to forget and forgive. Please help." A sincere, heartfelt prayer gets answered. Don't give up until you succeed.

It's a tough fight between the mind and you. That's why we are all leading a spiritual life. We don't want to just follow what the mind says. We want to follow the inner guidance, the consciousness inside, or the God within, or the guru within (whatever way you want to call it). You want to follow

that, not your little mind.

But having been given a long rope all these years, the mind got strengthened. The mind knows that if it persists a little, you will give up. You should let your mind know that has changed, "No, you have done that mistake many times before and now I'm going to take over. That's why I have taken refuge in the *sangha* [spiritual company]. And I'm not going to give up."

Divert your attention to prayer and mantra repetition. Read holy books, the life histories of sages and saints. See how *they* won over their minds. If you work hard, one day your mind will be convinced that you are *not* going to give up.

Until that time you will have this problem. So, be very firm with your mind. Tell it, "Whatever you do, even if you kill me, it doesn't matter. I'm not going to budge an inch. I would rather die than give up my resolution." That's the goal. Never let the mind become the winner.

It's tough fight. Spiritual life is not that easy in the beginning. Until you let your mind know what you are up to. Once the mind is convinced, then everything becomes so easy. Only a few are that heroic. Heroism is not only jumping into a fire and rescuing somebody, or jumping into the freezing water and pulling somebody out. That's all great, no doubt. That is heroism. But the supreme heroism is to win the war against your own, inborn, built-in enemy—the mind.

I call it "enemy," yes. It acts as an enemy until you win. The moment you win then the enemy becomes your best friend. So don't give up.

## PURIFYING PAIN

*Question: It is said that pain purifies us. How does one understand this mystery, or should we just try to have faith that somehow pain does purify us?*

**Sri Gurudev:** There's no mystery about it. Someone said, "As long as I have

pain, I am in the process of healing." That's a beautiful thing to remember. When there is no pain, you are healed. Pain is the best healer. It is the pain that removes all the unwanted things. All those things that you are clinging to; it is the pain that takes it away. That's why you lose something and say, "Oh, it's painful to see it leaving me." Yes, it is. But only the pain helps you to get liberated from that.

We don't easily see it that way, but pain is always our friend. No pain, no gain. Look for pain if you look for gain.

It all is good only if a person sincerely seeks that supreme happiness. Only a seeker will accept pain and realize this truth and be ready to face it all. Seeking is different from just existing. So you have to question yourself, "Am I really a seeker? Or, am I simply spending my time?"

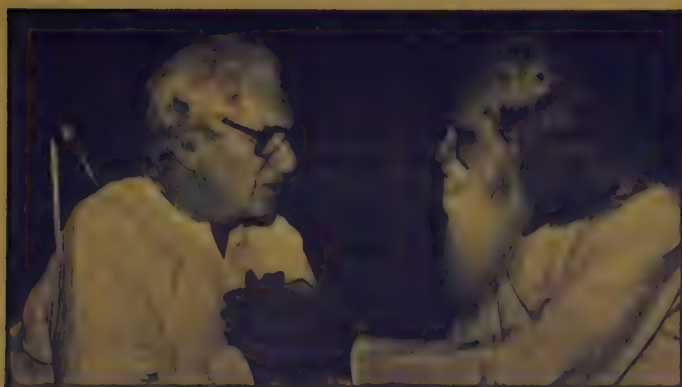
Many great saints have cried, "Lord, one more day gone, and I haven't found that happiness. I don't know how many more days I'm going to be alive in this body. Let me not have one more day pass by without giving me that Experience, the Highest Experience." Those are the people who really are seeking. We should develop that kind of interest.

May the blessings of all the great ones and may the blessings of all the pains that you come across help you to clean yourself and to purify yourself. You will be a blessed person. That will enable you to see God. God bless you. Thank you. Om Shanthi Shanthi. ■





## IN MEMORIAM GERARD BLITZ



With sadness we bring you the news that a great yogi and dear friend has left the body. Our beloved Gerard Blitz, whom Gurudev called "the Patanjali of the West," passed on in early March.

Readers of this magazine have often seen his picture and read news of his dynamic service. Students of Sri Gurudev know how dear these two great teachers were to each other. And Mr. Blitz has a special place in the hearts of Sri Gurudev's devotees.

In announcing this passing, Sri Gurudev said, "This is a great loss to his thousands and thousands of friends, but even more so to many thousands of yogis all over the world... He has done a great service to the glorious science of Yoga, and his name will be remembered in the history of Yogic growth."

Even early in his life Gerard Blitz was serving others, working diligently after World War II to help concentration camp survivors reintegrate into society.

As most of our readers know, Mr. Blitz founded the Club Med in 1950. In those early days it was a nonprofit, cooperative camping society, based on a philosophy of service to and harmony with one another. Over the years, however, Club Med became so popular that it could no longer continue in its nonprofit status. Mr. Blitz was its president and general director until 1963, but when the organization went public and became a corporation, he resigned and went on to other service. He remained Club Med's Honorary President and a major advisor to Club Med throughout his life, and the administrators relied on his advice and good counsel.

Mr. Blitz was a Zen Buddhist as well as a yogi. His Zen master was Deshi Maru; his yoga guru was Sri Krishnamacharya, who was also the teacher of Sri B.K.S. Iyengar and Mataji Indra Devi. Mr. Blitz introduced Zen Buddhism to Europe, and he always considered his religion to be Buddhism. As a yogi, he lived the philosophy of his teacher and considered Hatha Yoga the means of realizing what Patanjali had taught in the Yoga Sutras. Hatha Yoga was done as a deep and thorough meditation, an interior concentration. A dynamic teacher himself, Mr. Blitz beautifully brought Patanjali's Sutras to life in many classes and lectures; and he wrote an excellent commentary on these classic Yoga teachings.

It was Gerard Blitz who was largely responsible for making Yoga highly respected in Europe. In the 1950s and 60s, as Yoga became popular, he saw that there were many people teaching Yoga who didn't really know much about it. He began thinking of organizing Yoga teachers in some way so that people could be assured of fine instruction in this great science.

Mr. Blitz wanted to honor the purity of the roots of Yoga in the East and have it be thoroughly accessible to people in the West without diluting it. Swami Vidyamanda, who worked with him

often, observed that, "He was a genius at doing that." With that goal in mind, he founded the European Union of National Federations of Yoga (EUNFY).

In his vision for the EUNFY, it was not an administrative body; it would not dictate any one way to practice Yoga. The organization would set general standards, guidelines—acceptable to all schools of Yoga—that needed to be met in order to teach Yoga.

There were Yoga federations in each of the European countries, and he brought them all together under the banner of the European Union. Each year hundreds of Yoga teachers from many of those countries gathered at the foothills of the Swiss Alps in the beautiful village of Zinal. For one week these people of different nationalities, languages, and faiths all came together, lived together and practiced Yoga together.

Zinal had been an almost abandoned village when Mr. Blitz established a very successful Club Med there. That helped to restore the village, and he came to be regarded as the unofficial mayor of Zinal. Each year he created a major event for Zinal, International Yoga Days. By his effort the village prospered.

Gerard Blitz lived a very simple life, absolutely devoted to his students. Swami Vidyānanda said that he, "lived, breathed, walked, talked for his students." She was always particularly moved by the way he could inspire, support, and motivate his students.

Mr. Blitz was very ecumenical and universal in his approach, and it is not surprising that he and Sri Gurudev were instant friends. He loved and revered Gurudev on every level. And Gurudev often expressed his deep respect and love for Gerard Blitz. Two days before his passing, Mr. Blitz confided to Heidi Staben, "If there is one close and dear friend I have it is Swami Satchidananda." "For fourteen years," Gurudev said, "God gave me the privilege of being with him." They were together at the EUNFY annual conferences in Zinal, Switzerland and frequently communicated with one another. Mr. Blitz often called Gurudev to discuss plans and to confide in him.

He always insisted that Sri Gurudev be present during the Zinal week. Gurudev questioned him each year when the invitation came. "Why do you want me to come? I have come for so many years; I don't seem to be saying anything new. Are you sure you want me again?" Mr. Blitz always replied, "Please, Swamiji, just come and be here. You do not need to even speak. Just to have your presence here is so important to us." But, of course, there were always satsangs with Sri Gurudev during the Zinal conferences.

Because of Mr. Blitz's dedicated service Yoga had become well-established in Western Europe, but Sri Gurudev encouraged him to expand his ability to bring Yoga groups together. Mr. Blitz rose to the challenge and began bringing together Yoga groups and teachers from Latin America, the United States, and Eastern Europe.

He continued as the president of EUNFY until two years ago. After his resignation, he continued active involvement with this organization that Gurudev lovingly called "Club Yoga," and Raoul Lenz became the new president.

We all join Sri Gurudev in wishing continued success to Mr. Lenz and all the members of the European Union of National Federations of Yoga in carrying on the great work begun by Gerard Blitz. We send our loving support to Mr. Blitz's family members, students, and friends, and especially to Heidi Staben, who served him with such devotion for so many years.

In the words of Sri Gurudev: "For those of us who knew him well and moved with him and worked with him it's a big loss. We pray that his soul will continue the great service, even without the help of the physical body, and will continue to function through all those who are serious in practicing and promoting the great science of Yoga."

Gerard Blitz has left a rich inheritance to all those throughout the world who love Yoga. May we feel his presence as we all work together in love and harmony, in unity amidst diversity, toward awareness of the Light within us all.

-by Swami Prakashananda  
with Swami Vidyānanda and Swami Premananda



# DYNAMIC SADHANA

Sri Swami Sivananda



The person who can see his own faults as he sees those of others, will soon become a great soul. Have ceaseless devotion to be truly ready to sacrifice your all for that goal.

Do not brood over your past mistakes and failures, as this will only fill your mind with grief, regret and depression. Just do not repeat them in the future. Be cautious. Be vigilant and circumspect. Strengthen yourself with new vigor and virtues. Slowly develop your will power.

## Sadhana in Self Analysis

Daily self-analysis or self-examination is indispensably requisite. Then alone can you remove your defects and grow rapidly in spirituality. A gardener watches the young plants very carefully. He or she removes the weeds daily and puts a strong fence around

them. The gardener waters them at the proper time. Then alone they grow beautifully and yield fruits quickly. Even so, you should find out your defects through daily introspection and self-analysis, and then eradicate them through suitable methods. If one method fails, you must adopt a combined method. If prayer fails, you should take recourse to *Satsang*, or association, with the wise, to *pranayama*, meditation, dietetic regulation, inquiry, etc. You should destroy not only big waves of pride, hypocrisy, lust, anger, etc., that manifest on the surface of the conscious mind, but also their subtle impressions which lurk in the corners of the subconscious mind. Then only you are perfectly safe.

## A Fruit of Incalculable Value

These subtle impressions are very dangerous. They lurk like thieves and attack you when you are napping, when you are not vigilant, when your dispassion wanes, when you slacken a bit in your daily spiritual practice, and when you are provoked.

If these defects do not manifest even under extreme provocation on several occasions, even when you are not practising daily introspection and self-analysis, you can rest assured the subtle impressions also are obliterated. Now you are safe.

The practice of introspection and self-analysis demands patience, perseverance, leech-like tenacity, application, iron will, iron determination, subtle intellect, and courage. But you will gain a fruit of incalculable value. That precious fruit is Immortality, Supreme Peace and Infinite Bliss. You will have to pay a heavy price for this. Therefore, you should not murmur when you do daily practice. You should apply your full mind, heart, intellect and soul to spiritual practice. Then only rapid success is possible.

## Actions to Take

Keep a daily spiritual diary and practice self-analysis (self-examination) at night. Note how many good actions you have done, what mistakes you have committed during the course of the day. In the morning resolve: "I will not yield to anger today," I will speak truth today." etc.

If evil thoughts enter your mind, don't use your will-force in driving them away. You will only lose your energy. You will tax your will. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly also. The thoughts will become more powerful. Be indifferent. Keep quiet. They will pass soon. Or, substitute good counter-thoughts (This is called *pratipaksha bhavana* in the Yoga Sutras.). Or think of a picture of God

and think of your mantram again and again. Or pray.

## Sadhana of Spiritual Vision

There are four ways of transforming evil into good. If you practice this useful Sadhana, you will never have an evil thought or the eye of evil vision; you will gain the eye of spiritual vision. You will have a changed angle of vision. You will never complain of bad environments. You must put these into practice daily.

No person is absolutely bad. Everyone has some good trait or other. Try to see the good in everyone. Develop the good-finding nature. This will act as a powerful antidote against the fault-finding habit.

Even a rogue of the first order is a potential saint. He is a saint of the future. Remember this point well. He is not an eternal rogue. Place him in the company of saints. In a moment his pilfering nature will be changed. Hate roguery but not the rogue.

Remember that Lord Narayana himself is acting the part of a rogue, thief and prostitute in the world's drama. This is his *lila* (sporting). [When you remember this] your whole vision becomes changed at once. Devotion arises in your heart immediately when you see a rogue.

Have the vision of God everywhere. See God everywhere. Feel His presence. Whatever you see, feel, touch and taste is nothing but God.

Change the mental attitude. Change the angle of vision. Then only will one have heaven on earth. What is the earthly use of one's reading of the Upanishads and the Vedanta-Sutras when one has an evil eye and foul tongue?

Change your vision and change your world. ■



# WE HONOR THY ELEMENTS

*A prayer*

*by*

*Atma Hansen*

Our Creator, our Sustainer, our very Life, we give Thee honor and glory. It is altogether fitting and proper that we do this; for, though we but dimly grasp the scope of Thy Infinitude, Thy Omnipotence, Thy Omnipresence, still we are instinctively aware of Thy reality.

We find this reality everywhere—in the universe we observe, in the mythologies we develop, in the arts we create, in the sciences we unfold. We come today in worshipful posture to honor Thy elements of Earth, Water, Air, and Light.

In a way that appeals to our scientific sensibilities. We especially like to worship Light as the element that represents Thee so very well. Light is pure energy. Light can transform into all Matter, into the Earth, the Water, the Air. Light is everywhere in the universe, even where Matter is not. And Light is subtle to our senses, like Spirit. May our worship of Light, or its transformation to Matter, be acceptable to Thee and [be] nourishment for our souls.

*Offered during the Gaia Conference Closing Ceremony  
Colorado Springs, Colorado  
24 September 1989*

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## LOVE IS BORN OF GOD

*Prayer # 475*

*Thomas à Kempis*

Ah, Lord God, thou holy lover of my soul, when thou comest into my soul, all that is within me shall rejoice. Thou art my glory and the exultation of my heart; thou art my hope and refuge in the day of my trouble. Set me free from all evil passions, and heal my heart of all inordinate affections; that being inwardly cured and thoroughly cleansed, I may be made fit to love, courageous to suffer, steady to persevere. Nothing is sweeter than love, nothing more courageous, nothing fuller nor better in heaven and earth; because love is born of God, and cannot rest but in God, above all created things. Let me love thee more than myself, nor love myself but for thee; and in thee all that truly love thee, as the law of love commandeth, shining out from thyself. Amen.

# EGGLESS BAKING

## Reverend Bhavani Miller

One of the greatest challenges for the vegetarian cook is to create light and delicious baked goods without eggs. Eggs are used in baking to bind the ingredients together and to hold a light crumbly texture. But from a yogic standpoint, eggs are not a desirable food for several reasons. First, since vegetarians avoid eating animal flesh of all kinds, we include eggs in this category. Eggs are also difficult to digest because of the concentrated protein and the high fat content. And, of course, we all know of the egg's high cholesterol content.

For a yogi, one of the prime considerations in choosing certain foods over others is the effect of the food on the mind. In order to understand these effects, the yogis developed a classification that divides foods into three categories. Foods that create excitement in the mind are called *rajasic*, those that cause dullness are called *tamasic*, and those that bring a calm alertness to the mind are called *sattwic*.

Eggs are generally categorized as *tamasic*, especially if they are old, as commercial eggs tend to be. Also, if an egg is broken and left to sit out, it quickly putrefies. Most *sattwic* foods will either ferment to a more digestible form such as milk changing to yogurt, or will simply dehydrate as in most vegetables.

Actually, in baking, it is often possible to leave eggs out of many recipes with little noticeable effects. Sometimes several tablespoons of yogurt or nut butters can be substituted to help bind the ingredients together. Often a little tofu or arrowroot powder blended with water will substitute for an egg. For the leavening action you can use bak-

ing soda, cream of tartar, non-aluminum baking powder, or a combination of the above.

For the recipes in this issue I am offering two of my favorite cakes that show various ways around eggs. My non-vegetarian friends (especially those who do not use whole wheat flour) are generally surprised that they like them so well. The whole grain flours and natural sweeteners provide wonderful flavors and textures. They are certainly nothing like the highly-refined and processed boxed mixes that many of us grew up with, and they deserve to be judged on their own merits.





## APPLESAUCE CAKE

*Makes one 8x8 pan*

This is a moist cake that keeps well and is surprisingly light. It ignores eggs and works just fine without them.

1 cup unsweetened applesauce  
1/4 cup honey  
1/4 cup mild unsulphured molasses  
1/3 cup unrefined corn oil or melted butter  
1 tsp. baking soda  
1/2 tsp salt  
3/4 tsp cinnamon  
3/4 tsp. ground ginger  
1/2 tsp. ground cloves  
1 tsp freshly grated lemon rind  
a handful of raisins (optional)

Preheat the oven to 350 degrees F.

Mix applesauce together with sweeteners and oil. Mix remaining ingredients together and add to the wet mixture. Stir gently and pour into oiled and floured 8x8 pan. Bake at 350 degrees F. for about 30 minutes.



## LEMON-WALNUT TORTE

*Makes one 8x8 pan*

This cake uses the blended tofu and is light and flavorful. Leaving the nuts out makes it even lighter. Because I do not care for most of the natural icings I have tasted, I use this jam topping instead. It is delicious and beautiful.

2 cups whole wheat pastry flour  
2 tsp. non-aluminum baking powder  
1/4 tsp. cinnamon powder  
1/2 cup ground walnuts (or almonds)  
1/2 tsp. seasalt  
2 tbls. freshly grated lemon rind  
2/3 cup maple syrup (or use part honey or rice syrup)  
1/2 cup unrefined corn oil  
1 tsp. vanilla extract  
1/3 cup apple juice  
1/4 lb. fresh tofu

2-3 tbls. naturally sweetened raspberry jam  
thinned with a very small amount of water

Preheat the oven to 350 degrees F.

Oil and flour 8x8 baking pan.

Mix dry ingredients, including nuts and lemon rind, together in a medium bowl, stirring well. Place tofu plus liquid ingredients (except jam) in blender and whip until smooth and frothy. Mix wet into dry, stirring gently. Turn into baking pan. Now dilute the jam with just enough water so that it can be drizzled over the top of the cake in an attractive pattern. Bake in the preheated oven for about 30 minutes. When cake is done it will spring back when pressed gently with a finger, and will be lightly browned all over. Let cool a few minutes before cutting.

**Note:** When making cakes with whole grain flours, it is best to mix gently by hand. If electric beaters are used the cake will be tough and the texture will not be pleasing. ■

# GAIN AND LOSS

## *From Taoism*

When Chuang Tzu was wandering in the Tiao-ling park, he saw a strange bird which came from the south. Its wings were seven feet across. Its eyes were an inch in circumference. And it flew close past Chuang Tzu's head to alight in a chestnut grove.

"What manner of bird is this?" cried Chuang Tzu. "With strong wings it does not fly away. With large eyes it does not see." So, he picked up his skirts and strode toward it with his crossbow, anxious to get a shot.

Just then he saw a cicada enjoying itself in the shade, forgetful of all else. And he saw a mantis spring and seize it, forgetting in the act its own body, which the strange bird immediately pounced upon and made its prey. And this it was which had caused the bird to forget its own nature. "Alas!" cried Chuang Tzu with a sigh. "How creatures injure one another. Loss follows the pursuit of gain."

So he laid aside his bow and went home, driven away by the park keeper who wanted to know what business he had there. For three months after this Chuang Tzu did not leave the house. ■

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## HYMN TO THE SUN

## *From the Zendavesta of Zoroastrianism*

We worship the undying, shining, swift-horsed Sun.

When the light of the sun waxes warmer, when the brightness of the sun waxes warmer, then up stand the heavenly Yazatas, by hundreds and thousands: they gather together its glory, they make its glory pass down, they pour its glory upon the earth, for the increase of the world of holiness, for the increase of the creatures of holiness, for the increase of the undying, shining, swift-horsed Sun.

And when the sun rises up, then the earth, made by Ahura, becomes clean; the running waters become clean, the waters of the wells become clean, the waters of the sea become clean, the standing waters become clean; all the holy creatures, the creatures of the Good Spirit, become clean.

One who makes an offering unto the undying, shining, swift-horsed Sun—to withstand darkness, to withstand the devas born of darkness; to withstand the robbers and bandits, to withstand death that creeps in unseen—offers it up to Ahura Mazda, offers it up to his own soul. He rejoices all the heavenly and worldly [beings], who offers up a sacrifice unto the undying, shining, swift-horsed Sun. ■

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# DAY BY DAY WITH SRI GURUDEV

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## CONNECTICUT VALLEY HINDU TEMPLE SOCIETY

It was more than 10 years ago that the trustees and visionaries of the Connecticut Valley Hindu Temple Society (CVHTS) met with Sri Gurudev in his study at the Connecticut Ashram.

Now, in 1989, Sri Gurudev flew to Hartford (courtesy of Garuda Buss' Eagle Helicopter) to inaugurate the Shri Satyanarayan Temple's Cultural and Community Center Complex.

Dr. A.V. Srinivasan, in his introduction, explained to the more than 1,000 gathered, that CVHTS is indebted to Sri Gurudev for three things: First, for choosing a central location convenient to all the Hindu community in the Connecticut area; second, for choosing the Deity for the Temple, one which could bring peace and prosperity to the Hindu community; and third, for being present for this long-awaited inauguration.

Sri Gurudev encouraged the members

to do all they can to raise the remaining funds needed to build the Temple itself. He explained the concept spoken of in the Bible about tithing and said that they could easily build the Temple if they took up this responsibility.

The Mayor of Middletown, Mr. Sebastian Garafalo, gave a big welcome to the CVHTS members, adding that Middletown was delighted to have CVHTS there and that they hoped to learn more about the Hindu culture. Mayor Garafalo closed his talk by saying, "I hope His Holiness (Sri Gurudev) will pray for me in my endeavors."

-Swami Premananda Ma

## ZINAL: Overcoming Suffering

During the week from 3 to 10 September nearly 600 people gathered, in that beautiful valley of Zinal, Switzerland for the annual meeting of the European Union of Yoga Federations. Zinal, surrounded by beautiful snowy mountains, has been proud



*Sri Gurudev and Dr. A.V. Srinivasan at the inauguration of the Shri Satyanarayan Temple's Cultural and Community Center Complex.*





*Sri Gurudev and Mataji Indra Devi at Zinal*

to be the host for yogis from over the world for the past sixteen years. Down in the valley a small river called Navizance wends its way. Carrying powerful energy, the milky waters come from the glaciers through the mountains, like the Ganges does in India.

This year the theme of the session dealt with using meditation to overcome suffering. For 14 years Gurudev has been a most honored guest speaker at this conference. This year his presence was furthermore a real blessing for our beloved Gerard Blitz,

the founder of the European Union of Yoga Federations and of this annual event in Zinal, who had faced serious illness before this year's programs. When Mr. Blitz addressed the traditional welcome words to everyone at the opening of the session, people were moved to tears. Fortunately Gurudev, who was the first speaker, comforted the audience, saying that while Mr. Blitz got over severe health problems, he now needed a thorough rest to recover. He lovingly invited everyone to join in a peace chant on his behalf. These peaceful words and chants immediately calmed all the minds.

Many wonderful spiritual teachers were there, including Sri Swami Chidanandaji, president of the Divine Life Society, and Mataji Indra Devi. Every day yoga classes were held by many qualified teachers who also organized workshops in the afternoon. The yoga classes led by Swami Nischalananda are always greatly appreciated by the participants.

The evolution of people attending the Zinal sessions is evident. This year a puja was performed for the sake of "cosmic Mister Blitz," as Swami Chidanandaji called Gerard. Then, on the 8th of September a celebration took place to commemorate the 102nd birthday anniversary of Master Siva-



*Sri Gurudev and Gerard Blitz at the European Union of Yoga Federations*



*The "twin brothers", Sri Gurudev and Sri Swami Chidanandaji, enjoying each other's company while in Zinal*

nandaji. The "twin brothers," as Swami Chidanandaji and Sri Gurudev are sometimes called, because they received sannyas initiation on the same day from Sri Swami Sivanandaji Maharaj, both spoke with ardor about their beloved master. Swami Chidanandaji said that in Rishikesh there is a feast every 8th of the month to remember their spiritual father, who is neither born, nor died. "He is even more powerful now than during his life," Chidanandaji said, "and we can feel privileged to remember him here together, in this inspiring valley in Switzerland."

Sri Gurudev called Swami Chidanandaji the embodiment of their Master. It is always wonderful to see how these two spiritual brothers love each other! On that sunny morning of September 8 the room was filled with peaceful and happy vibrations.

Mother Indra Devi, who is full of energy at 90 years of age, had come over from her main center in Argentina, and everyone felt blessed by her tremendous love. Gurudev and she were so happy to be together; every time they met they hugged affectionately.

What a great blessing and honor for all

of us at the annual meeting in Zinal to be with such inspiring souls.

-Savitri De Meyer  
*Integral Yoga Belgium*

#### **NEW YORK: The Wisdom of Age**

It was just around 7:30 p.m., on the night of July 28th, when our beloved Sri Gurudev arrived at Christ Church, in Manhattan, to offer a talk entitled "The Wisdom of Age and the Secret of Youth."

Just prior to Gurudev's arrival we, the congregates, had our spirits lifted by our own Meera (Patricia) Kerr, who sang so beautifully while her magical fingers danced along the keyboard.

Sri Gurudev began the talk by letting us know, for certain, that Old Wisdom guarantees us that we can always be young and always be healthy. He reminded us that there is only One Thing — and One Thing Only — that never changes; all the other millions, billions, trillions and countless other things do change and are forever changing.

He told us that what we are, in essence, essentially, is the never-changing and that who we are and all that we have (as well as all that we don't have) is ever-changing—

that the really *you*, the real *I*, is forever young and forever healthy.

He reminded us, that anything having form will change, has *got* to change; that's nature. He said that one may look old but still have perfect health, and that health can continue right up till the last minute. He said that our youthfulness is measured by health and that by the practice of Yoga one can remain healthy his or her entire life.

He told us that if we learn to regulate our breath, it would help us raise our *prana*, the vital energy, so that even the old can become young. He said, "The sun from within you will tan you and keep you that way — unlike the other tan." He told us he wasn't joking and that he was telling us the Ancient Wisdom in the name of God and Goddess.

What he told us about the Ancient Wisdom was, that, "One appears as many," that the never-changing One, the essence, is

what gave form to the entire cosmos. He said that everything we see, as well as everything we don't see, is nothing but the multiple expression of the same essence.

He reminded us that God simply *is*. Not that God is "this," not that God is "that," just that God is.

He said that if we cannot recognize God, that if we can't see God or grasp God, it is only due to our own limitations. In order to do so, Gurudev explained, we must transcend these limitations in order to become aware of the Limitlessness, the infinite, the identity-lessness, and to experience the Oneness. He said that the Limitless can easily understand the Limitless One.

Afterward, Gurudev answered our questions. Someone asked how one could tell whether one was experiencing contentment or *tamas* (dullness, laziness). Gurudev replied that, if we were experiencing contentment there will be no problem; but if it is laziness, very soon, we would realize it, we will see that there are problems. He said that we didn't need a Swami to tell us *that*!

Another person asked how, having a life plagued with pain and addiction, can one get back on the path of truth. Gurudev said that by simply realizing this fact—of the addiction and the pain that brings—a person has already begun to get back onto the right path. But this alone is not enough. He said it is very difficult to do it all by yourself. If you really want to get out of it you should seek good company, the company of those who also want to live a clean life or those already living a clean life. He said that company is the most important thing. When you go into that company half your problems are solved.

Asked what advice he would give to teach children to avoid use of drugs and sexual excess, Sri Gurudev said to take the time to explain to them the ill effects. Don't simply say, "Don't do this." "Don't do that." Educate them, convince them in a loving way. Let them ask you all of their questions and show them examples of others who



*Sri Gurudev at Christ Church, New York*



really got into problems. If we cannot convince them, it is our mistake. We should also make sure they are in the right company. He told us that even being convinced is not enough; that if you're in the wrong company you have to keep fighting, and one day, if you're a little weak, you get sucked into the problem. He ended his answer by saying that if a person gets all the love they want at home, they would never even want to go out and do harmful things.

Another question: What is the most important thing a person could cultivate with a mate? Sri Gurudev replied that the most important thing is to sacrifice ourselves for the sake of our mate. Give ourselves completely for the sake of our mate. That's where we learn to sacrifice. I am yours; all that I have is yours. Even if your mate doesn't do it, you do it. You set the good example. By your doing it, let your mate learn. Matrimonial life is the beginning of sacrificial life. "You sacrifice to each other and then you both sacrifice for the sake of the little one that jumps out." Sacrifice expands like that, he said. Then it expands to children, to in-laws, to your next door neighbors to your community, and then to the world. Sacrifice is a great quality everyone should develop.

-Joe Brennan

## NEW YORK:

On Saturday, 29 July, at the Hunan Balcony Chinese restaurant at 98th Street and Broadway, about 100 devotees had the privilege of dining with Sri Gurudev. This fundraising event was sponsored by the New York Integral Yoga Institute and coordinated by Swami Asokananda. Shankar Fern was a most delightful master of ceremonies.

Sri Ram Kemper brought the program to a soulful start with songs and responsive kirtan. Sri Gurudev arrived, and was happy to see old and new sangha members, especially the children!

Then came course after course of gourmet Chinese food. It must have taken great

yogic discipline on the part of four individuals who, alas, had to leave at least enough room in their stomachs so that they could sing. For next came the historic reunion of the Realizations! Old-timers will remember Swami Asokananda's much-loved spiritual band. Songwriter and lead vocalist Asokanandaji was joined by Sri Ram on guitar, Shankar on keyboards, with a tabla debut by Ananda Katz. Opening with "Victory to the Satguru," they performed two other favorites, and were urged to encores; but soon it was time for the auction. A good time was had by everyone, and the generous offerings went to help continue the building of Yoga-ville.

We were all thrilled by Sri Gurudev's personally coming to greet each of us.

Finally, Sri Gurudev was asked to say a few words. He thanked us for our generosity, adding that these events are just an excuse for us to give. "In giving, we never lose." He gave the example of a hero of the Mahabharata who, although very poor, always excelled even the king in giving. Sri Gurudev compared us all to this hero whose very nature was to give.

One many levels it was a very filling occasion.

-Brother Siva

## CALIFORNIA'S NEW YEAR'S RETREAT

The sun shined, and Sri Gurudev's grace showered on our 19th annual New Year's Retreat in Santa Barbara. While we missed Sri Gurudev's physical presence, his teachings and guiding light were all-pervasive. From 26 December to January 1, seventy retreatants came to Casa De Maria retreat center to begin a new decade with "Commitment to Inner Joy," the theme of the retreat.

The highlighted speakers included Swami Nischalananda, Swami Asokananda, and Dr. Amrita McLanahan. We were honored to have the Reverend Gesshin Prabhasa Dharma speak one evening about the "secret

beloved" that lies in the heart of each of us. Swami Bhaskarananda showed the Yoga-ville slide show, and Meenakshi Honig, with her special guest David Roth, led her traditional Goals Clarification Workshop, concluding with a superb multi-media slide show.

Beautiful music abounded, with offerings from Siva Fiske, Meera Alexander, Radhika Miller, Joan Jacobs, Nirmala Heriza, and Shakti Harrison. The retreat was staffed mostly by members of the San Francisco, Los Angeles, Santa Barbara, and Seattle, Washington sanghas. As all of the twenty-five staff members themselves became attuned to the theme of the retreat and

served with mindfulness and joy, they inspired the retreatants and each other, and created a peaceful atmosphere filled with joy.

Many beautiful moments during the retreat added special touches that open the heart: karma yogis picking ripe oranges from the orchard, walking meditations through the hibiscus and birds of paradise flowers, private talks with God in the secluded chapel, candles aglow on New Year's Eve, and Reverend Mama Pat's soulful rendition of "Amazing Grace." The retreat is over, but these memories are forever. ■

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# BLESS THE LORD

## *Psalm 103*

Bless the Lord, O my soul; and all that  
is within me, bless his holy name!  
Bless the Lord, O my soul, and forget  
not all his benefits, who forgives  
all your iniquity, who heals all your  
diseases, who redeems your life  
from the Pit, who crowns you with  
steadfast love and mercy, who  
satisfies you with good as long as  
you live so that your youth is re-  
newed like the eagle's.

The Lord works vindication and justice  
for all who are oppressed.

He made known his ways to Moses, his  
acts to the people of Israel.

The Lord is merciful and gracious, slow  
to anger and abounding in steadfast  
love.

He will not always chide, nor will he  
keep his anger forever.

He does not deal with us according to  
our sins, nor requite us according  
to our iniquities.

For as the heavens are high above the  
earth, so great is his steadfast love  
toward those who respect him; as  
far as the east is from the west, so  
far does he remove our transgres-  
sions from us.

As a father pities his children, so the  
Lord pities those who fear him.

For he knows our frame; he remembers  
that we are dust.

As for man, his days are like grass; he  
flourishes like a flower of the  
field; for the wind passes over it,  
and it is gone, and its place knows  
it no more.

But the steadfast love of the Lord is  
from everlasting to everlasting  
upon those who revere him, and  
his righteousness to children's  
children, to those who keep his  
covenant and remember to do his  
commandments.

The Lord has established his throne in  
the heavens, and his kingdom  
rules over all.

Bless the Lord, O you his angels, you  
mighty ones who do his word,





*"Spiritual practice means always doing good to others. Think of others first. See the beautiful spirit in others."*

*-Sri Gurudev*

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*-Sri Gurudev*

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*-Sri Gurudev*

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*-Sri Gurudev*

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and mantra repetition. Read holy  
books, the life histories of sages  
and saints. See how they won  
over their minds."*

*-Sri Gurudev*

*"May the blessings of all the  
pains you come across help you  
to purify yourself."*

*-Sri Gurudev*

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built-in enemy—the mind."*

*-Sri Gurudev*

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*-Sri Gurudev*

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*"That's why we are all leading  
a spiritual life. We don't want  
to just follow what the mind  
says. We want to follow the  
inner guidance, the conscious-  
ness inside, or the God within.  
We want to follow that, not our  
little mind."*

*-Sri Gurudev*

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	campagne Clot, Rue Des Dermess, Escaillon, 83200 Toulon .....	91-46-35
	Rue Scheffer, 75016 Paris * .....	553-5476
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	A Race Course Rd., Coimbatore, Tamil Nadu 641018* .....	
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	1 Crescent College, O'Connell Ave., Limerick .....	061-43954
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	3 Sch. Rd., Box 2106, Diobu, Port Harcourt .....	
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	en Str. 1, 9000 St. Gallen .....	071-9438-65

**Integral Yoga** is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

**Raja Yoga** The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of samadhi or super-consciousness.

**Japa Yoga** The concentrated repetition of a mantram (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it.

**Hatha Yoga** Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas), to purify and strengthen the body and mind.

**Karma Yoga** The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

**Bhakti Yoga** The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



The Goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

*Swami Satgurunand*  
*Sh.*